

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
Hagen, Rev. A. K.
Jo. Rev. 1
mar 46

Volume 21

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, Second No. in May, 1945

No. 10

I THIRST

John 19:28

K. O. Lundeborg

(Sermon given in Grand Forks 1934—and
on Good Friday in Northfield 1938)

O Lord may also this word from the cross
find its way into our hearts. Amen.

Thirst is one of the strongest cravings
of our body. To die from thirst is said to
be a most painful death.

How intensely Jesus must have suffered
from thirst, hanging on the cross from nine
in the morning, bruised and bleeding, suf-
fering untold pain.

"I thirst." Was this just a expression
of bodily thirst? I think I hear a deeper
note underneath of an even more intense
thirst coming from His soul. I believe I
can hear a threefold note in His cry: "I
thirst."

1. *He was thirsting for the salvation of
souls all through His life.*

When He sat tired and thirsty at the
well of Sychar, He thirsted more to save a
soul than to have a drink of water.

Sitting on the mount of Olives, He
yearned so intensely for the salvation of
His people that He burst into tears. And
even on this terrible night and morning,
He had reached out in His love to save the
thief, and He yearned even to save Judas,
Pilate and the priests. How did they sat-
isfy His thirst? By refusal, hate and the
cry of: "Crucify Him." The same is true
today. How have you and I satisfied His
thirst for our salvation?

It shall be satisfied. "He shall see of the
travail of His soul, and shall be satisfied,"
says the prophet. "Many shall come from
the east and from the west, and shall sit
down with Abraham, Isaac and Jacob in
the Kingdom of heaven."

His thirst for the salvation of souls shall
be satisfied.

I hear another note:

2. *He is thirsting for the love of His
own to have these near Him.*

We remember His words the evening be-
fore His crucifixion: "With desire I have
desired to eat this passover with you before
I suffer." How intimately He spoke to
them that last evening, John 14:17. And
how He wanted to have them near Him
in Gethsemane. "Could ye not watch with
me one hour?" Jesus was intensely human.
He thirsted for the fellowship of His own—
He wanted to have them near.

We often sing: "Jesus, I long for Thy
blessed communion." Let us not forget
that He is longing for it even more than
we do.

How did His own satisfy His thirst? In
Gethsemane—alone. Peter denied Him.
At the cross He was forsaken; His disciples
had fled—only one remained—with some
women. What a bitter cup His own gave
Him.

Jesus is still thirsting for the fellowship
of His own. Remember the words He
uttered as they were eating the last pass-
over: "This do in remembrance of me."
Do we remember or forget? He wants to
speak intimately with us in His word. Do
we listen? He is always near to listen to
us when we pray. Are you and I there?
Instead of us knocking at His door, He
must often stand outside knocking at our
door.

And yet, "He shall be satisfied. There
are many who long for His blessed com-
munion in the Lord's supper. Many live
by the words proceeding from His mouth.
Many "hang their helpless soul on Him in
prayer."

His thirst for the love of His own shall
be satisfied.

I hear a third note:

And Underneath the Everlasting Arms

By W. M. Czamanske

Above us are the eyes that never slumber.
That watch against whatever hurts or
harms;

Around us are His mercies without number,
And underneath the everlasting arms.

Above us are the hands that once were riven,
That broke the spell of Satan's cunning
charms;

Around us are the pledges He has given,
And underneath the everlasting arms.

Above us are the fruits of His affection,
The blessed hope that stills our dread
alarms;

Around us are the wings of His protection,
And underneath the everlasting arms.
—S. S. Times.

Sowing and Reaping

Dr. Percival, busy surgeon, was a Chris-
tian. He had one daughter, Kitty, whom
he loved dearly. One day she came to him
and told him that she was going as a mis-
sionary to China. He said: "Kitty, I for-
bid you to ever go out of my sight." At
last she gave up plans for going and mar-
ried. She had two darling children.

I lived next to Dr. Percival. One day
he told me that he had to give up his
surgeon's license because of the condition
of his eyes. Later he had to have an
operation on his eyes. When the bandages
were taken from them, the specialist said,
"In two weeks you will be totally blind."
Dr. Percival sent for Kitty and the babies
to come. He carefully felt their faces and
seemed to get a mental picture of them in
his finger tips. He took me out in the
light and "looked at his pastor." It was a
sad day in our block and everyone was
weeping.

Months later I went out to lunch with
Dr. Percival. I had to help feed him. As
we walked home I could see that he wanted
to say something.

"Say it, doctor," I said.

"Dr. Tucker," said he, "do you think
that God is retributive?" I told him I did
not believe it.

He said, "Tucker, I told Kitty that she
could never go out of my sight, but God has
taken her from my sight." Wherever you
go, plead with parents to keep out of the
way when God calls the children into His
service." I have told the story many times.
God has a plan and purpose for each life.
Oo not stand in the way when He calls.

—As told by Dr. W. Leon Tucker.

3. *He is thirsting for His Father's home.*

No one has been more of a stranger, in
a strange land and no one has longed so
much for home as the Lord, Jesus. He
could truly say: "My soul thirsteth for
God, for the living God: When shall I
come and appear before God?"

He often spoke of going home to His
Father. "Now I go unto Him that sent
me." "I go unto the Father." That was
the joy set before Him, by which "He
endured the cross and despised the shame."

He was longing for the day when His
work should be accomplished, and He could
present His own to His Father and say:
"Here am I and the children thou hast
given me." He longed for the time when
He could be at home with His Father and
His loved ones forever.

For this He was longing and thirsting.
And His thirst shall be satisfied. He did
go home to the Father and soon His people
shall sup with Him in His Father's King-
dom. Then His thirst and our thirst shall
be satisfied. He and His people shall thirst
no more. Amen.

The Value of Christian Education as a Layman sees it.

And when they had performed all things
according to the Law of the Lord they re-
turned into Galilee, to their own city Naz-
areth. And the child grew and waxed
strong in spirit, filled with wisdom: and
the grace of God was upon Him.
—Luke 2: 39-40.

As Christian parents we are concerned
about the welfare of our children. From
the very moment they are born we realize
our responsibility. Joseph and Mary did
not neglect nor delay doing for the child
Jesus the things required by the Law of
Lord. v. 39.

Though it is true that also worldly mind-
ed parents are concerned about the welfare
of their children, there is in many cases
a striking difference of opinion as to what
constitutes the real essentials for the child's
proper physical and mental development.

As the child grows, the parents are faced
with the task of providing proper opportu-
nities and an environment of high ideals. It
is here we as parents so to speak stand and
the junction of two roads. It is at this
point we endeavor to map out the future
of our child. So much depends on what
we consider to be of greatest value to the
child in its task of solving life's problems.

It can truthfully be said, I believe, that
most Lutheran parents see to it that their
children are baptized and receive sufficient
instruction for confirmation. That means
that the child starts out in life with a basic
knowledge of the way of salvation. But
here sad mistake if mistake if often made.
To many parents seem to think that now
all requirements have been fulfilled. In
fact, some are not so sure but that further
Christian education might even be an
hindrance to the child's so called success
in life. And so they look upon advanced
Christian Education as needless expense
and a waste of valuable time. (Youth must
get out and earn money, you know).

*What then is the value of
Christian education?*

We are agreed that the purpose of edu-
cation is to enlighten the mind, to enlarge
our field of knowledge and to so develop
our faculties as to increase our usefulness
to ourselves and to our fellow-men. But in
order that our contribution to the welfare
of humanity might not be one-sided and
only partly effective, we need to know not
only something about the operation of phys-
ical laws, nature, science, etc., but most
important of all we need to know God's
Law and the operation of His eternal King-
dom. Let us therefore have this clearly in
mind: "Godliness is profitable unto all
things, having promise of the life that now
is, and of that which is to come." 1. Tim.
4:8. The Christian life, then, rather than
being an hindrance, has a special promise
for time and eternity. Because it is God's
way, it is the best way. The Christian life
is the full life, the joyful life, the victorious
life, the natural life.

In Deuteronomy 4: 5-6 we are enjoined:
"Behold, I have taught you statutes and
judgements, — Keep therefore and do
them: for this is your wisdom and your
understanding, in the sight of the nations
which shall hear all these statutes and say,
"Surely this great nation is a wise and
understanding people."

The world recognizes and has a place for
christians of ability. Yes my young chris-
tian friends, you need not be shamed to
be classed among men like Newton, Morse,
Gladstone and others whose source of wis-
dom and strength was God's Word. But
through Christian Education you may in
some measure be fitted to carry on the
work of the Apostles, Luther Hallesby, and
others and thus in a more direct way be-
come a "Vessel meet for the Master's use".
2. Tim. 2:21.

TOPICS OF INTEREST

The Growing Season

This is the season of growth. The seed
is unfolding into the plant and the plant
is blossoming forth to serve its purpose of
fruit-bearing.

The Trinity season is the summer of the
Church year. At Christmas we celebrate
the sending of the heavenly Seed; on Good
Friday we commemorate the dying of the
Seed that it might not abide alone; at
Easter we rejoice in the Seed that lives
again, glorified and triumphant; at Pente-
cost we see the Seed planted in human
hearts through the convicting and con-
vincing power of the Holy Spirit. The
Trinity season emphasizes the growth of
that Seed in our hearts into a plant that
blossoms forth to bear fruit to the glory
of the Triune God.

Christmas stands for the love of God the
Father in the sending of His Son; Easter
for the grace of our Lord Jesus Christ Who
gave Himself for our redemption; Pente-
cost for the Holy Spirit's regenerating work
in bringing us into fellowship with the Tri-
une God. The Trinity season pictures the
normal growth and development of the life
begun in that fellowship.

That life is the *Christian* life. For Christ
is the only door to that life. Only as we
enter through Him can the holy God be-
come our heavenly Father. Only as we
accept Christ can His Holy Spirit abide
in our hearts. If we go in and out through
Christ we shall find pasture for a healthy
growth as God's children.

The Trinity season should be a season
of growth. Too often it is a season of
neglect. Instead of growth, decay; instead
of a blossoming forth, petals, torn and
seared by the dry winds of worldliness;
instead of fruits of the Spirit, fruitless
stalks, dry, stiff and thorn-like. In your
rush of spring and fall, your business trips,
your vacation plans and pleasure jaunts do
not leave Christ out of the picture. Other-
wise you will create a spiritual desert in
which your Christian life will wilt and die.

The Trinity season is the longest in the
church year; our everyday life comprises
the greater part of our life. How important
then, that we let the Word of God dwell
in us richly, that we might grow thereby.
In this growing season may the grace of
our Lord Jesus Christ, the love of God the
Father and the fellowship of the Holy
Spirit be with you.

—A. K. H.

The Father's Care

Each little bird that goes winging by
Is a proof of the Father's love,
And the baby clouds that tumble the sky
And the trees that lift their green heads high
Are the work of our Father above.

Each little prayer for help and grace
Reaches the Father's throne;
Each pretty, trusting flower face,
Each little child of whatever race
Is the Father's—His very own.

I look upon our Christian schools as a
home away from home. There does come
the time when our young folks leave home
for high school and other training. How
comforting to know that this formative
period of life they can be guided into a
fuller and richer christian life. Many find
their life's work at this time, and so de-
velop their talents in the service of Christ
and His Church. Never before have so
many voices beckoned youth never before
so many opportunities, never before so
many temptations. As youth of today are
the men and women of tomorrow, so both
church and state, home and industry, are
in need of a consecrated and well-informed
people.

And Jesus increased in wisdom and stat-
ure and in favor with God and man." Luke
2:52.

—Peter Frostad.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Drawer 400, Camrose, Alberta.
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Rose Valley, Sask.

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Rose Valley, Sask.
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Outlook, Sask.

Published: 5th and 20th of the month
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

Something to Think About

The article below is a comment by the Bishop of Edmonton of the Anglican Church. The problem of sectarian inroads into our fields is a problem our church faces too. It merits our prayerful and thoughtful consideration.

Specific Measures to Meet The Challenge Of The Sects

1. The Church should see to it that rural territory is fully covered by an educated ministry and so leave no room for the sects to come in the neglected "fringe".
2. Ask ourselves whether we have not gone too far in ruling out emotion from our services. Are our services lacking in warmth and fellowship?
3. In the view of the fact that the sects flourish in times of "depression" we should face frankly the truth that a church which has lost its social passion is faithless to its Founder and Lord.
4. The sects nearly all stress the doctrine of the soon coming of Christ. So did the early Church. We must not let the value of this doctrine go.
5. Educate our church people as to the aims and doctrines of these sects and in the philosophy out of which they spring.
6. Refrain from attack as a rule. They flourish on persecution. Sometimes a frontal attack may be necessary.
7. Give our people clear teaching on the origin, history and meaning of Holy Scripture.
8. Make religious education a part of the general education of your youth. Intensify and extend the work of the Sunday School by post as well as the parish Sunday School.
10. Learn to use the printed word more fully and adequately.
11. The sects will flare up whenever the conditions of society provide ground for them. The Church must, therefore be in the vanguard of those who work for economic justice and opportunity for all men.

(Suggested by the Bishop of Edmonton of the Church of England weekly, The Canadian Churchman, March 29, 1945.)

NEWS

The congregations of the Rose Valley Parish this spring installed a good furnace in the Blue-roof Parsonage.

Pastor G. J. Ostrem of Ryley, Alta. Secretary of the Home Mission Committee visited each of the congregations of the Rose Valley Parish to discuss with them the possibility of becoming self-supporting in the near future. Action toward that end was taken by each congregation. Over the week-end Pastor Ostrem preached at five services and discussed stewardship matters. Mr. Peter Frostad of Parkside, Sask., who also was designated to accompany him, could not be present on account of illness.

Flying Officer Mahlon A. Westby of Rose Valley, Sask., has been awarded the Distinguished Flying Cross after serving faithfully in the R.C.A.F. overseas.

Innermission Meeting

Canada Norwegian Lutheran Innermission Federation is invited to have its annual meeting and Bible Week at Saron Lutheran Church, Hagen, Sask., from June 24—July 1, 1945. Rev. B. K. Barstad from Minneapolis will be with us and also others from Canada. All are invited to attend and pray that our Heavenly Father may richly bless our meeting.

Einar Haave, Pres.
Lars Njaa, Sec.

EDMONTON CCIRCUIT Convention will be held June 29—July 1st., at Bardo Church south of Tofield, Alta. This will be in conjunction with the Fiftieth Anniversary of the Bardo Congregation.

The late BERSVEND ANDERSON organized Bardo Congregation fifty years ago, and served as pastor many years. Guest speakers for these Anniversary days will be: Dr. A. J. Bergsaker and former pastor. All former pastors have been invited. They include: Pastors A. T. Hjortaas, C. L. Jothén, O. K. Blomlie, N. A. Bjelde, and A. M. Vinge. Bardo Congregation is the oldest congregation in Canada District. Pray with us for God's blessing.

—G. J. Ostrem.

Easter Sunday at Admiral

On Easter Sunday at the Lutheran Church we greatly enjoyed to have Student McFarlane from Saskatoon with us. He was willing to come to us with an Easter message, and his heart was filled with joy and thanksgiving for the wonderful Saviour we have. We enjoyed his visit very much. We have no pastor now, so Student McFarlane promised to return to us again. We enjoyed blessed fellowship together in our church. Greetings to all Christian Friends.

—Mrs. Chris Haugen, Admiral.

A Letter to the Business Manager

Dear Mr. Haave:

I am inclosing money order for \$11.00 to be used as follows:

In memory of Mr. Ole Sorestad of Buchanan, Sask., who died in Seattle, Wash. January 31, 1945.

The following send six dollars for a memorial wreath: Mrs. Mina Gustafson (and grandchildren of Mr. Ole Sorestad), Mr. and Mrs. Carl Gould, Bernice, Lorraine, and Kenneth Sorestad of Minneapolis, also Mr. and Mrs. Olaf Sorestad and children send \$4.00 for a memorial wreath.

Since Dad is gone and his subscription is expired, would you please place my name on the mailing list for a 2 year renewal.

I am very glad to say that dad passed away happily to be with His Saviour.

With sincere wishes to the Shepherd, its staff and readers.

Sincerely yours,
Olaf Sorestad.

Ortonville, Minn.

April 2, 1945.

Editor Rev. A. M. Vinge,
Camrose, Alta, Canada.

Dear sir:

Some copies of the Shepherd were given me by my cousin who formerly lived at Viking, Canada and I enjoyed them so much that I am inclosing 50 cents subscription price and would like to receive the Shepherd-Hyrden for 1 year.

Sincerely, May G. Helgeson.

Correction—Bethany Home Gifts

In *Natura*: Armena, Alta. Mrs. Geo Ly-seng 1 lb. Loaf Sugar, Scandia Ladies Aid, 2pr. Pillow Cases.

The Precious Hours

Waste not the precious hours in idle dreams, Vain disputations, and perplexing themes; This life's the seed-time of eternity, And as thy sowing shall thy reaping be. Be earnest, then, O man, while time is given, To sow for righteousness, for God, and Heaven.

—G. Morrison.

O tænk naar engang samles skal.

Saa vidt mig be kendt er Mrs. Bendickson den ældste abonent paa Hyrden. Hun fejret sin 93de gje burdsdag paa den 22de Januar, 1945. I de senere aar har hun hat sit hjem hos sin datter Mrs. Plandt i Naicam, Sask.

I juni maaned 1944 havde hendes slægt sat stevne i Naicam. De tænkte som ord-spraakket siger at "en rose medens en lever er værdt mere end en krans efter en er død".

To døtre: Mrs. Marie Fevog fra Los Angeles, Cal.; og Mrs. Knut Evenson fra Chicago, Ill. var blandt de første som mødte op. Her fik de være tilstede ved flere Norske gudstjenester. Den første havde ikke hørt en Norsk preken paa 17 aar og den anden paa 11 aar; grundet paa at de levet langt borte fra Norsk menigheder. For at raade bot paa denne ubekvemmelighed har de begge aboneret paa Hyrden.

Før de sagde farvel med mor, uten tvil for sidste gang, ønsket de at nyte nadverden sammen. For at gjøre det rigtig høitidelig for gamle bestemor satte presten paa fuld ornat. En hvid duk paa et litet bord, og brødet og vinen paa rette plads. Saa satte Mrs. Bendickson sig og i sengen, og foldet sine gamle hænder. Før nadverden sang vi hendes yndlings-salme: — "O tænk naar engang samles skal." Alle sammen kunde salmen utenat — aa saa nydelig og varmt tonen klang. Bestemor sluttet andakten med en fri bøn.

Den følgende Søndag bar de bestemor ut og satte hende paa en stol blandt havens trer; og medens de tre døtre flokket sig rundt, tog de portret.

Den 14de Februar 1945 døde Mrs. Bendickson, i troen paa sin Frelser. Hun blev begravet fra Skandia kirke Henden, Sask. Pastor J. B. Haaves kald.

Hun efter-leves av 8 børn; 35 børne-børn; og 14 børne-børns-børn.

Velsignet være hendes minde!

"O tænk naar engang samles skal

De frelstes menighed

Av alle folke slegters tal

I himlens herlighed."

—P. E. N.

LITT SJELESORG

Spørsmål: Hvad er grunden til at saa mange av dem der er vakte, ikke blir omvendte?

Svar: Vi har allerede git fem grunde for at mange vakte ikke blir omvendte. Denne gang vil vi nevne en sjette grund, og det er at den vakte synes at der stilles for store krav i Guds ord for at bli omvendt.

Den vakte tenker paa alt det der maa gjøres for at bli omvendt. Der maa først av alt bli en alvorlig anger og dernest en alvorlig bøn, og saa syndsbekjendelse og tilslut en sterk tro, og alt dette staar saa umulig at faa til, at den vakte sier til sig selv: Det nytter ikke jeg kan ikke opfylde alle disse krav. Og saa blir der ingen omvendelse.

Det er nok sandt at hvis den vakte skal faa til alt dette, da nytter det ikke at begynde en gang; ti der er ingen som har makt til at omvende sig selv. Omvendelsen er Guds aands verk. Det er bare spørsmål om den vakte vil laa Guds aand faa arbeide paa hjertet; da skal der nok bli omvendelse.

Det første den vakte tenker paa er, om han har angret nok. Hvis han er ærlig, da sier han: Nei, jeg kan ikke angre slik som jeg burde. Det er heller ikke nødvendig at angre saa meget som man skulde være skyldig til, ti Jesus utstod den anger. Det var det han utførte i vort sted. Hans anger sonet og betalte for vor synd. Den anger vi følger over synden har ingen ting med at sone for vor synd. Den skal kun drive os til Kristus. Du som har vanskelighet med angrenen kan bare spørre dig selv om du angre saa meget, at du vil gjerne faa forlatelse for din synd. Det er anger nok.

Saa var det dette med bønne. Jeg kan ikke be slik, at Gud vil høre mig. Det nytter ikke, ti Gud hører ikke den ugudelike. Der er saa mange vakte, som tror at de med sin bøn maa bevege Gud til at være naadig, og hvis de kund be riktig inderlig, saa skulde det være mulig at bevege Gud at tilgi synden. Nei, bønne vor kan ikke bevege Gud at tilgi noen synd. Da Kristus døde paa korset, da blev Gud beveget til at forlate synden. Bønne vor skal bare være et uttrykk for at vi vil ta imot forlatelse for alt. Naar tolderer bad: Gud, vær mig synden naadig, da ga han bare Gud

anledning til at forlate. Det er det samme hvor daarlig du synes at din bøn er, saa lenge der er et indre begjær efter fred med Gud, da gir du Gud anledning til at slette ut alle dine synder.

Saa var det noe om syndsbekjendelsen. Det skal villig indrømmes at her staar vi ved det vanskeligste punkt i omvendelsen. Spørsmålet er: Hvorledes skal jeg bekjende min synd?

Det er den lov Gud gav paa Sinai bjerg, der forteller os om vore synder. Denne lov stemmer overens med den lov Gud skrev i vor samvittighet, da vi blev skapt. Vi maa altsaa lytte til lovens stemme i samvittigheten, og den forteller os om vore synder. Det blir altsaa samvittigheten der vil si os hvorledes vi skal bekjende vor synd. Den sier først, at alt maa bekjendes for Gud. Det er dette oppgjør med Gud vi maa ha. Det kan være litt vanskelig at være ærlig her og tilstaa alt. David sier om den sak: Salig er den hvis overtredelse er forladt og i hvis aand der ikke er svik. Dette ord svik betyder kun, at man er ærlig og ikke undskylder eller skjuler sin synd. Saa snart en vakt sjel tilstaa alt, hvad samvittigheten minder ham om, da er han ærlig og der er ikke svik, og David sier, at den sjel er salig, ti da er synden forladt. Men saa kanhende at samvittigheten minder en om et oppgjør med mennesker, og det kan bli det vanskeligste. Det er saa svært at tilstaa at vi har syndet mot vore medmennesker. Man kan da begynde at argumentere med Gud og si: Jeg tilstaa alt for dig, men jeg liker ikke at tilstaa noe for mine medmennesker som jeg har syndet imot. Da er der falskhet, og da blir der ingen tilgivelse hos Gud; men saa snart en vakt er villig at tilstaa det som samvittigheten minder om, da er der ærlighet, og da er alt i det samme øieblik tilgit. Det kan ta en lengere tid kanskje at faa anledning til a tale med dem man har syndet imot, eller det maa skje ved at skrive til dem, og andre kan man ikke naa mer, ti de kan være flyttet bort eller ogsaa døde.

Tilslut maa vi si litt om den sterke tro, som man strever med at faa istand. Du kan slaa ifra dig dette om den sterke tro; ti du vil aldri faa til noe slikt. Der er nok dem er trøster sig med at de har slik sterk tro, men jeg er bange for at det er noe de har faat til selv, og den vil ikke holde, naar det kniper i dødens time.

Troen er saa simpel og like til. Det er bare at komme til Gud i sin nød. Jesus sier: Den som kommer til mig, støter jeg ikke ut. Det er sterk tro nok, Mer til mig, støter jeg ikke ut. Det er sterk tro nok, men denne tro har som sit maal frelsesvishet, og denne vishet virkes av Guds and gjennom ordet og den hellige nadverd.

Skal nu det vanskelige skremme den vakte slik, at de gir op med en gang? Nei, det er simpelten hen at la Guds aand faa virke i hjertet, og da er det Guds aand der gjør gjerningen. Den vakte følger aandens veiledning, og da gaar det slik til, at en vakt sjel blir virkelig omvendt.

—S. H. Njaa.

Bønnens Makt

Paa bergøen Davos laa en ung mand alvorlig syk paa et sanatorium. Lægen hadde sagt at det rimeligvis vilde bli døden inden neste morgen. Bevisstheten hadde allerede forlat ham. Men plutselig var det som om han indhyllendes i en mild og livgivende luftning som kjølet hans brendende pande. Han vaaknet som av en halvsomme og blev sig atter en del av sine smerter bevisst, men med en følelse av at de holdt paa at slippe sit tak i hans legeme. Ny livskraft vendte tilbake til ham, og en følelse av ubeskrivelig fred grep ham saa han glemte alt i og utenfor sig og var som bortrykket til en anden verden.

Da lægen kom neste morgen, blev han meget forundret over den forandring som var foregaat. Men enda mere fuld av undren blev den unge mand selv da man brakte ham et brev hvori han leste følgende:

"Vi har bedt den Guds mand pastor Zeller i Mænnedorff om forbøn for dig, og iaften kl. 5 var hele menigheten samlet og bad inderlig for dig."

Denne time hadde brakt ham tilbake til livet, skjönt han var dødens bytte, og den hadde ogsaa vundet ham for en barnlig og uforbeholden hengivelse til sin Frelser.

Kjærlighetens feilgrep er bedre end selviskhetens ufeilbarligheter.

Jeg er den gode Hyrde.

Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Mai, 1945

Trefoldighets søndag

JESU SAMTALE MED NIKODEMUS

Joh. 3: 1-15

Hvad teksten forteller om Nikodemus er at han var medlem a jødens hoie raad, og en lærer i Israel. Om hans kjennskap til Jesus vet vi intet. Maaske har han hørt Jesus og set ham da han med myndighet rensede templet. Se Kap. 2: 13-17. Det synes aa vere blit saa omaagjøre for ham aa faa visshet om enten han var i Guds rike eller ei. Han hadde jo som. ekte faresær og lærer i Israel fastslaat det at en Abrahams søn er som saadan i Guds rike, et Guds barn fordi han er av Abrahams æt. Denne grunnvold synes at begynne aa vakle hos Nikodemus. Han vilde ha visshet i denne viktige sak. Saa besluttet han sig til at gaa til Jesus som han hadde hørt saa meget om, og selv set og hørt i templet. Men der var svere vansker og hindringer aa overkomme.

Som medlem av det hoie raad visste han at de aller fleste av dem var fiender av Jesus og var komne overens om, at om nogen av dem vilde ha noe med Jesus fra Nasaret at gjøre skulle en saadan utstødes. Men han kunne ikke faa fred, kunne ikke faa svar. Saa staar ham op, kler paa sig og gaar uti natten, kommer til det hus hvor Jesus bodde under paaskefesten og banker paa. Han vil ikke at nogen av hans kolleger skulle se ham, den gamle erverdig Rabbi, skulle besøke den unge mann fra Nasaret. Han er plaget av menneskefrygt.

Jesus lukket op for Nikodemus ti han visste raadsherren var i sjelenød og Jesus er altid villig til aa hjelpe søkende sjele. Nikodemus gaar ikke ind paa det med en gang som laa ham paa hjerte. Han sier til Jesus: "Vi vet at du er en lærer kommen fra Gud ti ingen kan gjøre de tegn som du gjør uten Gud er med ham." Jesus ignorerer Nikodemus kompliment og gaar like paa saken, nemlig det som laa Nikodemus paa hjerte, og sier: "Uten at noen blir født panny kan han ikke komme inn i Guds rike." Jesus vil herved si Nikodemus at det aa pynte paa den av naturen medfødte natur for aa gjøre en skikket til Guds rike er unyttig, ja rent ut umulig. Noget nyt maa skapes. En ny fødsel maa til, ti det some er født av kjød er kjød, og kjød kan ikke arve Guds rike.

I barnelerdommen vor spørres: "Hvad er gjenfødselen?" Svar: "Den naadegjerning av Guds Aand at han tar bolig i vaart hjerte, fornyer Guds billedet i os og saaledes skaper et ny Guds menneske. Dette stemmer overens med Paulii ord i 2 Kor. 5, 17. "Dersom noen er i Kristus er han en ny skapning det gamle er forbigangen, se alt er blit nyt."

Vor sjel bestaar av disse tre egenskaper forstann, vilje, og samvittighet. Gud skapte mennesket i sit bilde og det bestod i sann visdom, retferdighet, fred og glede, har vi lert. Men ved syndefallet mistet vi Guds bilde. Forstannen blev formørket, viljen uduelig til det gode og tilbøielig til alt onnt. I samvittigheten ufred og uro fordi vi mistede samfunnet med Gud. Ska da mennesket bli frelst og salig maa det komme i samfunn med Gud som er livets op-hav, maa en ny fødsel til. Guds bilde maa fornyes, i forstannen nyt lys, i viljen en ny kraft og lengsel, i samvittigheten sann fred og glede. Vi maa bli oplyst ved Guds Aand saa vi faar se vi er i os selv fortapte og fordømte til den evige død, og at vi intet formaar. Vi maa lere aa be med David: "Gud skap i mig et rent hjerte og forny en stadig aand innen i mig."

Vaar vilje maa vinnes. Omvendelsen er først og fremst en viljesak. Det er mange som mener at omvendelsen bestaar hovedsakelig i følelser. Sektmakerne har funnet ut at den letteste maate aa faa tilhengere er aa faa til noget som virker paa følelsen, for eks. livlig og let sang, salvelsfulle taler og rørende fortellinger for a faa folk av følsom natur i ekstase. Men er ikke viljen vent fra mørket til lyset fra satans makt til Gud, da er det hele som

En salme for gamle folk

(Av past. K. Hovde)

(Mel.: Paa Gud alene jeg har sat min lid)

Mot livets aften, naar dagens verk er endt, Gud gi os kraften, vort blik blir opadvendt. Vi sitter færdig og venter paa dit bud, ved tro retfærdig, vi møte vil vor Gud, gjør du os værdig at være Jesu brud!

Med længsel venter vi Herrens kjære bud, han snart os henter, da glæder sig hans brud, ti her vi trykkes av megen synd og nød, Gud, la det lykkes: Gi os en salig død! Da skal vi smykkes i Jesu favn og skjød.

I ventetiden vi priser Herrens navn for naadetiden, for alt i Jesu navn! Os har han baaret paa haand fra vi var smaa, os har han kaaret og ført til vi er graa, Guds søn blev saaret, at vi skal himlen faa.

Vi mindes daglig Guds store kjærlighet i Jesus Kristus, Guds søn, som for os led. For hans skyld ene vi venter salighet, Gud os forlene at gaa herfra i fred! ham vil vi tjene i evig herlighet.

Vi daglig møter vor Gud i ord og bøn, ja det forsøter, det gjør vor aften skjøn; ti Jesu naade, Gud faders kjærlighet, skal os da raade og skjænke herlighet: I dødens vaade det gir os ro og fred.

En kristen

som begynner at gi tiende av sin inntekt, vil i det minste ha 6 overraskelser, skriver et blad. Han vil bli overrasket over:

1. Hvor mange penger han vil ha til Herrens gjerning.
2. Hvor meget det vil fordype hans aandelige erfaringer.
3. Hvor let han vil bli istand til at møte sine egne forpliktelser med de ni tiendedeler som han har igjen naar han har git Herren hans del av sine inntekter.
4. Hvor let det vil bli at gi mer end en tiendedel naar han først har begyndt med dette system.
5. Hvorledes det hjelper ham at bli en forsiktig, vis og trofast forvalter over de ni tiendedeler han har igjen.
6. Den sjette overraskelse vil bli at han maa undres over sig selv, hvorfor han ikke begyndte med denne plan før. —Utv.

seden der var saaet paa stengrunn, som ser lovende ut en tid, men naar trengsel og forfølgelse kommer visner det og dør, for viljens stengrunn var ikke brutt.

I samvittighete blir der da ingen sann glede og fred. Men faar den Helligaand gjøre sin gjenfødsende gjerning i en synders hjerte, saa han kommer til Kristus, da faar han se ham som sin personlige frelser. Da blir den korsfestede og opstandne Jesus hans liv. Ti al vor frelse har sin grunn i at likesom Moses ophøiede slangen i ørkenen, saaledes ska menneskesønnen ophøies for at hver den som tror paa him ska ha evigt liv.

Hvad virkning den natlige samtale hadde paa Nikodemus sier teksten intet om. Men vi tør nok tro at han glemte den aldrig. Han kom nermere Guds rike som tiden gik og tilsist blev han en av dem som blev drat til Jesus da han blev ophøiet paa korset. Nikodemus blev en av dem som brakte Esaias spaadom om "Guds tjeners" begravelse til aa gaa i opfyldelse. Es. 53, 9. "Men hos en rik var han i sin død. Joh. 19, 39.

Kjere leser, gaar du som Nikodemus med et virkeligt sannhetsøkende hjerte til Jesus, du ska som han, ikke finne sannheten blot, men livet. Du ska ikke blot i Jesus lere aa høiakte "Læreren" men aa elske "Forsøneren".

Dig ere vere Gud for alt det gode, din minskund og usigelige naade, som du beviser mot os alle sammen. Lov ske dig! Amen.

—O. J. M.

Maatte vi Komme I Nød Over Stilling?

Bestemte mig paa at gjøre et forsøk paa at sende en liten stubbe til V. og V., om det kan tas ind.

Der høres ofte i samtaler mellem de troende: "Undres paa hvad kan være aarsaken til at her ingen vækkelse blir," eller dette: "Hvad faar de troende ut av forkyndelsen nu fortiden," osv.

Men jeg vil spørre: Montro om ikke de kristne av idag snarere behøver gjøre sig det spørsmaal Jesus rettet til Peter: "Elsker du mig?" eller endog: "Elsker du mig mere end de andre kristne?" Er den aand som talte gjennom Peter død idag kanske?

Det er ikke saa sikkert den er. Du tænker kanske du er noget mere aandelig end de andre kristne bekjendere. Hvad ser du efter hos din kristne søster eller din kristne bror? Er det det bedste der findes hos dem, eller kommer du i en høi aand og ser efter og venter at finde feil og mangler hos dem, og saa i denne høie aand op-høier dig selv over disse som er saa smaa og skrøpelige i dine øine? Og paa kjøpet venter du at der skal bli vækkelse. Saa er der disse mordere der bærer en morderisk tunge i sin mund. Den bekjendte prest Otto Funke sier i en av sine bøker, at den som farer rundt med baktalelser for at ødelægge sine medmenneskers gode navn og rygte er en morder. Hvorledes er det med dig?

Saa kan ofte prædikanter og repræsentanter for de forskjellige kirkesamfund prøve i en stolt aand, at rive isønder arbeidet for hverandre, idet at man gaar ind i hverandres arbeide, især naar der har vært vækkelse for at dra de vakte til sig. Det slags arbeide har altid vært en hindring for Guds aands arbeide og har skapt mistillid mellem de kristne.

Jeg vet ikke noget har saaret mig mere end da et slikt splittelsens og ødelæggelsens arbeide fandt sted i den menighet jeg blev aandelig født i i Nebraska. Og jeg ser at dette slags arbeide ødelægger mere end vi er villig at indrømme.

Vi kalder til os de bedste prædikanter vi kan faa, og disse taler saa stene kunde bevæges, men alt forblir like koldt. Hvad tror I, Guds folk, er det paatide at de forskjellige flokke gaar ind i sin egen barm og fjerner hjelken i sit eget øie, saa man kunde komme sammen pa de forskjellige møter i en forsonlig og ydmyg aand, agtende hverandre høiere end en selv. Montro om ikke Guds aand da kulde komme til at gripe hjertene og sjæle bli frelst? Maa Gud i naade forbarne sig over os, saa vi kan komme i nød over stillingen og at det ikke blir med bare snak.

Saa en hjertelig hilsen til redaktøren og kjendte brødre baade i Nebraska, S. Dakota og Alberta.

T. G. Østrem, Bellingham, Wash.

—Indremissionsvennen.

Tro og glede.

En mann sa en dag til en Herrens tjener: "Jeg er slik en hjelpeløs, elendig synd-der. Det er ikke noget haap for mig. Jeg har bedt, og besluttet, og forsøkt og gitt løfter inntil jeg nu er syk av mine nytteløse anstrengelser. "Tror du at Kristus døde for vore synder og opstod igjen?" "Selvfølgelig gjør jeg det." "Hvad vilde du gjøre hvis han var her paa jorden legemlig og synlig?" "Jeg vilde gaa til ham straks." "Hvad vilde du si til ham?" "Jeg vilde fortelle ham at jeg er en fortapt synd-der." "Hvad vilde du be ham om?" "Jeg vilde be ham tilgi og frelse mig." "Hvad vilde han svare?" Mannen var taus. "Hvad vilde han svare?" Tilslutt kom lyset inn i hans øine, og et fredens smil stjal sig over ansiktet da han hvisket: "Han vilde svare: 'Jeg vil'." Mannen gikk bort troende og med en glede som ikke kan beskrives, og siden den gang har han arbeidet trofast for Kristus som frelste ham i sin naade." — *Sunday School Times*. (Overs. "Evang. Send.")

FROSNE RØR

Av C. Skovgaard-Petersen

Vi har kjent det i denne tid: Alt var tilsynelatende i beste orden: Varmeapparatet var der; ruden i centralvognen var der og saa; og saa allikevel: det fungerte ikke. Ingen riktig varme, og intet vand naar kranene blev aapnet!

Hvad var det som stanset det hele?

Aa, rørene var frosset; og saa fungerte det utmerkede apparat ikke.

Hvad er der i veien med vort aandelige liv?

Ak, de frosne "rør"! Der er noe som stanser Guds tanker, Guds kraft, Guds naadeverk; og det som stanser er de frosne hjerter.

Frelserens gaver og krefter kan kun fungere der, hvor det guddommelige givne møtes av aapne hjerter. Frosne hjerter stanser selve livstilførelsen fra Gud.

Men hvad da? Skal vi da uten videre vente paa at hjertene tør op av sig selv?

Selvfølgelig ikke. — Faar frosne rør lov til at skjøtte sig selv, sprenges de, og meget ødelegges. De frosne rør maa for enhver pris tøs op.

Det gjelder ogsaa frosne hjerter. Selv eier vi ikke den varme, som kan tømme hjertet op. Men vi eier evnen til at gi Gud det kolde, frosne hjerte. Et frossent hjerte kan fly ind til Guds kjærlighet og varme sig ved den. Et stakkels forvillet menneske, som er gaat tapt av frelsens verdier, og derved gaat feil av veien og gaat glip av livets maal, kan forvandle sin nød og sine vanskeligheter til et rop om hjelp.

Det frosne hjerte tør op, naar det blir et bedende hjerte.

"Godt nok, men ogsaa min bøn er kald," svarer det frosne hjerte.

Det er kun altfor sant. Men der er en forskjel paa: om kulden lammer, lukker og sløver eller om kulden, netop ved at pine og smerte gjør aktiv og vaaken, og faar luft i et rop om hjelp. Og det valg ligger i vor egen haand.

Hvor det kolde hjerte blir et bedende hjerte, der føles kulden mere og mere som smerte, skam og skyld, — og netop det er det første varsel om at Guds kjærlighet er ved at tømme hjertet op. —

Vi klager for tiden over brenselsvanskeligheter, og hvem av os holder av at fryse i sin stue? Men tusen ganger verre er det, at millioner av mennesker fryser like ind til sjelen. Hjertene fryser.

Man kan ikke varme sig ved morild eller nordlys. Det er koldt lys. Det samme gjelder om det lys, som utstraaler fra materialistisk oplysning og gudløs kultur. Ak koldt lys! Sjelen fryser. Det eneste haap er at selve kuldens nød og svie skal drive vor slekt til at søke ind til tilvarelsens store varmecentral: Guds kjærlighet i Jesus Kristus.

La ikke det frosne hjerte holde dig tilbake fra Gud, ti kun Gud kan tømme hjertet op. Og ingen oplevelse er forunderligere end dne, at evangeliets sandheter og vel-signelser saa smaaat begynner "at fungere" — det er: begynner at bekrefte sig for vort indre menneske i fred, fylde og lydigheit.— Om dog slekten engang vilde tro os: alt slikt kan opleves den dag i dag!

"Evangelisten."

Et nyt menneske

Noen findes midt iblandt os, som alt for vel akter paa Skriftens lære om de kristnes svakhet. De har deri alt sit evangelium. Disse er de som "misbruker Guds naade" (Juda 4.) De har meget lett for at trøste sig selv og at ville vedbli at være svake. De kan vel utvelge visse stykker hvori de utøver sin gudsfrykt, men gjør dog undtagelsen for noen viss synd, som de vil beholde. Det er ikke saadanne Gud trøster. En kristen er ganske visst svak, men ikke ethvert svakt menneske en kristen. En kristen er et nyt menneske. Der er et guddommelig verk i hans hjerte. Han er født av Gud.

C. O. Rosenius.

Preparing Our Youth

Norma E. Arnesen

Do our youth need the Christian college? We don't ask ourselves if we'd like to send our youth to a Christian college. In these days we forego the desirable in our concern for the necessary. The question is whether the Christian college is vital to the preparation of our youth. It is a question of need.

We look at our younger brothers and sisters, at our sons and daughters, at our high school friends and relatives—all those to whom the choice of a college is a vital issue. To their question we respond according to the light of our own experience.

Where did we really learn to live? Where did we find God on an adult level? Where did we get our living knowledge of His law and its relation to the basic principles of our universe and our existence? Where did we catch a vision of the world God intended ours to be? Where did we discover the tools with which to fashion that ideal world? Where did we begin to learn how to use those tools? Where did we find the stimulus to fight for the vision and to use it in the measure vouchsafed us? For many of us our own experience in a Christian college is the answer to all these questions.

The youth of today are older in many ways; in some ways they are younger. But, as we were, so are they—confused. Their souls hunger for knowledge, for understanding, for a sure foundation. Like fledglings their timid wings seek opportunity to prove and develop themselves.

The Christian college feeds our increasing hunger for knowledge—knowledge of God and His law, of His purposes, and of His ways. Knowledge brings understanding, and understanding love. In our hearts there grows a warm and consuming love for God and for the world which He intended. Love of truth and righteousness becomes part and parcel of our natures.

Out of which love arises the vision, and we consecrate our lives to its realization. The love burning within us demands expression. Classes, conferences, and study; clubs, societies, and drives; spreads, bull-sessions, and mixers; sports, lectures, and concerts—all of college life is a proving ground for our faith, and opportunity to try those timid wings and to develop them for their highest use in an adult world.

The Christian college is vital to the preparation of our youth. If we are to realize in fuller measure a Christ- and a Cross-centered world order, with peace and freedom the fruits, our youth must be filled with the vision, equipped with the means of attaining it, and taught how to preserve and enjoy it. To that end is the Christian college dedicated. To that end may our youth be instructed.

But Once?

Conrad Edwin Lund

When in this life the Devil tempts to sin And makes it be a thing of heart, desire, He also in my mind implants the thought, "I'll taste but once and then from sin retire."

This once! What subtlety those words enclose, That from this sin I may at any moment turn,

That I may have one little play with fire And cast it off before it deeply burns My heart to think that just this once I may wound the loving heart of God, And yet return and find a sure release From sin, before my body rests beneath the sod.

What pangs of conscience sear the deadening mind

To find next time does only deeper bind.

New Luther League Organized At Hanley

On Sunday April 29 a new Luther League was organized at Hanley, Sask., Rev. Lars Knudson, pastor. The officers elected are as follows: President, Edith Simonson; Vice-president, Ferne Lawrence; Recording Secretary, Leone Hunter; Corresponding Secretary, Dewey Nystuen; Treasurer, Robert Bohrsen. Steps are being taken to organize a league at Sunny Valley preaching place of the same parish.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

Devotional by Saskatoon Circuit How the Yorkton Circuit Came To Own Its Bible Camp Site

"If the cause of Satan is to suffer damage, that damage must be of any moment, be wrought by young people who are reared in the knowledge of God, and who carry His word to others". Martin Luther.

This is indeed a challenge for all Luther Leaguers, and especially to P.T.M. members. Let us go forward in the service of Christ, equipped with the Word of God which is sharper than any sword, and stand in the power of Christ, against all the evil forces of this world.

The purpose of the Luther League being "to hold and to win young people for Christ", we, therefore, have a blessed privilege and responsibility in all our Luther League activities. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. If we look to Jesus, He will cleanse, guide, strengthen, and uphold us. In fact, He can do "exceedingly abundantly above all that we can ask or think," if we surrender all to Him. Yes! *Christ is the Answer!* . . . —A. D.

PRESIDENT'S COLUMN

By the time that this article appears in print, we shall have heard of the results of some of our "Youth For Christ" offerings in our district. It is the confident expectation of your officers that the record of our district will be fine again this year. Remember to report to our treasurer, Pastor M. B. Odland, Swift Current, Sask., the amount your local has sent in. Such leagues as have not made their contributions yet are urged to do so as soon as possible.

Especially to those who have done their part in the "Youth For Christ" offering I wish to emphasize the importance of our district Faith in Action project, an endeavor that requires whole-hearted support in prayers and in gifts. It is worthy of such whole-hearted support from all our leaguers and friends. Bear this project in mind when you make your individual contributions to worthy causes. Bring it to the attention of your local league. As the day when men can again lay down the weapons of war draws near, let us be concerned that we are actively promoting the progress of the Gospel. It is in the evil hearts of men that wars have their origin. It is the Gospel alone that can change these hearts so that the love and peace of God rules there.

Our Faith in Action project seeks to further the work of the Gospel. While as yet the way has not opened for us to support a full-time evangelist in our district, through our project we are definitely encouraging the use of part-time lay evangelists. Through this project services have been provided in at least four vacant parishes in our district. Because of it a short term Bible School was conducted in the Peace River Circuit.

And now as another step in this venture your Luther League executive has launched out into a program of support of lady parish workers. We have considered the various district, and have after prayerful consideration decided to support parish workers in Edmonton, Prince Albert and Saskatoon. Board and room are to be provided by the respective congregations (not by the pastor and his wife). The district Luther League will pay the cash salary of these workers. Were we to tell the workers to go out on faith that the Lord will provide, the challenge would be to their faith. But now the challenge is to our faith as well. Do we believe that our young peoples' organization can raise enough money to finance these workers? Does not the question rather become, do we believe that this is the Lord's work too? If it is work that is pleasing to Him, He most assuredly will give as we ask Him to provide the necessary funds.

Our Luther League Executive has compiled a list of approved workers, but to each parish is left the responsibility for selecting its worker, and for setting the

For two years now the young people of the Yorkton circuit have met at Nelson Lake. Last summer at camp, steps were taken to buy a strip along the shore for a permanent camp. The owner didn't care to part with the best of his quarter, but would consider selling the whole quarter for \$1000. This was a staggering figure for a group of young people who had \$88 in the bank. However, when the problem was put to them they decided, after some serious planning to try to raise the money in the hope of buying the entire quarter. Individuals were chosen from each part of the circuit to receive donations.

Then the young people got busy. Ladies' Aids, Luther Leaguers and older members got busy — all pitched in. The decision was made last July. Now (March) the Land is ours — bought and paid for. Although we haven't our \$88 in the bank, we are again out of debt.

Now plans are going ahead for a dormitory for the girls, for a chapel or assembly hall, and for a kitchen. Further donations as they continue to come in will be put to very good use in God's work. Thus, when the Luther Leaguers meet this coming July at Nelson Lake, they will have their own site on which to plan and work. We pray that God will continue to bless this work as it has been so richly blessed in the past.

Since the campaign is still not finished for raising the funds, the list of donors is still incomplete.

C. P. Berg.

(The following Bible Camps in Canada District now own their own sites: Swift Current Bible Camp, Yorkton Circuit Bible Camp, Christopher Lake Bible Camp (Prince Albert Circuit), Hastings Lake YPLL Bible Camp (Camrose and Edmonton circuits). Peace River Camp leases govt. property; Saskatoon circuit Bible Camp uses S.L.B.I. property and facilities; Moose Jaw Circuit and Southern Alberta Circuit hope to have their own property soon.) —G. L.

Y.P.L.L. Circuit Conventions

The Prince Albert Circuit Luther League will hold its Annual Convention, God willing, at Robinhood, Sask., August 2—5. Theme of the convention — "CHRIST IS THE ANSWER."

Arnold Hagen, Circuit Pres.

* * *

The Swift Current Circuit Luther League will meet in convention at Spring Valley, south of Hallanquist, June 8—10th. The Theme for the convention will be "Christ is the Answer". We wish to urge all the leagues in our Circuit to send at least one representative. It is our hope that Rev. G. O. Evenson President of our District Luther League will be able to be with us.

—M. B. O.

Y.P.L.L. News

Yorkton Circuit Luther League Bible Camp will meet at Nelson Lake north-west of Preeceville, Sask., July 11th — 24th beginning Wednesday evening the 11th. This year the young people have bought and paid for their own camp site on Nelson Lake. May God bless those weeks for us all.

"Laborers wanted! The ripening grain, Waits to welcome the reapers' cry The Master calls, but the servants wait, Fields gleam white 'neath a cloudless sky. Will no one seize the sickle before too late, Ere the winter's winds come sweeping by? Who is delaying? Is it I?"

date when the work is to begin. As these arrangements are completed, announcements will be made through this page.

It is the aim of the Luther League to encourage the use of parish workers in other points than those named. As in these places the work becomes established and no longer requires our financial support, the benefit of such support would be given to other parishes. Let us, under God, make this venture of faith a success.

Attention, Lutheran Teachers and Lutheran Communities

Are you a Lutheran teacher who would like to teach in a community in which is located one of our churches, but have not had the opportunity to secure a school in such a community?

Are you living in a community?

Are you living in a community in which a Lutheran teacher could be of much help in the work of your Lutheran church, but you do not know where to secure such a teacher?

As a part of our Luther League Faith in Action Project we are endeavoring to compile a directory of Lutheran teachers for the guidance of school boards in Lutheran communities. To do this we must have your cooperation. We count on you, if you are a Lutheran teacher, to send in your name. We count on you, if you know of Lutheran teachers, to send in their names. Miss Clara Haugen, Outlook, Saskatchewan has been designated as the person who will compile this list.

A Good Book For Young People

Fortunately there are many good books published today. One of the best from a practical Christian viewpoint is entitled "Youth's Problem Number One." That author, Alfred P. Murray, defines that problem by the sub-title, "Or Friendship, Courtship and Marriage." Some books on this subject strike the reader as sensational, and hence their message is to a great extent discounted. But this book is written so sensibly that ordinarily readers will agree that its presentation is fair-minded and sympathetic, and hence all the more convincing. A few of the chapter titles are listed here to indicate the nature of the contents: "How To Make Friends"; "Getting the Most Out of Life"; "How To Face Disappointments"; "The High Cost of Living"; "Girls Who Miss 'Mrs.'"; "Some Tests of Friendship." In the last name chapter the author writes: "Friends help you build noble, beautiful and true lives; enemies disregard all these virtues that they may satisfy themselves. . . . A friend will use himself to satisfy your needs; an enemy will use you to satisfy his desires. An enemy will make demands upon you at any cost to your character and life; but a true friend will make demands upon himself at any cost of sacrifice and self-surrender."

Without being preachy the author emphasizes that it is the life that is redeemed and controlled by Christ that has the best opportunity to find the right answer to "Youth's Problem Number One." Order this book from the Bible Institute Book Store, Outlook.

—G. O. E.

The Kneeling Christian

The author of this heart searching volume has certainly found and experienced the power of prevailing prayer in a God surrendered life. After reading and meditating upon these chapters one is convinced that if there are any regrets in heaven, the greatest will be that we spent so little time in prayer.

The greatest thing we can do for God or man is to pray. Truly all fruitfulness in the service of Christ is the outcome of prayer. Yet we are so hesitant to make use of this God given privilege and power which is ours for the asking.

The author reveals how that God according to His Word hears and answers the prayers of His children. Yes, God is greater than His promises, and is more willing to hear than we are to pray. We are reassured that nothing is beyond the scope of prayer which is not beyond the will of God, and we do not desire to go beyond the will of God.

This book shows in a concise, clear manner the way to effectiveness in the Christian's prayer-life. It points out the way to victory over temptation, to confidence and peace and the more abundant life.

This volume will prove of rich blessing and benefit to everyone who is anxious to become an effective "prayer-warrior" in the service of Christ.

—R. M.